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ans To Raise In U.S. And Palestine Jewish Army Project Dropped By British

Britain first decided to raise an army of 10,000 Jews, from Palestine, the United States and other countries, and then abandoned the idea because of a lack of equipment, it was claimed during a debate in Parliament.

The outline of the plan was revealed in the House of Lords by Lord Moyne, Secretary for Colonies, who said that at the end of 1940 the government decided to accept, in principle, the project of Dr. Chaim Weizmann, president of the World Zionist Organization, to recruit an army of about 3,000 Palestine Jews and about 7,000 others from the United States and other countries.

"But later the War Office decided there was no early possibility of bringing such a force within the program of expansion," Lord Moyne said.

In the House of Commons Colonel Josiah C. Wedgwood, Laborite, said:

"There is a reluctance in the War Office to use tools who would be unpopular with Hitler—Jews and colored peoples. We should use them."

In New York, David Ben-Gurion, chairman of the executive of the Jewish Agency for Palestine, referring to the statement in the House of Lords by Lord Moyne, the Colonial Secretary, that owing to a lack of equipment there is no prospect of accepting the proposal for a Jewish Army under present conditions, termed this explanation "unconvincing."

Admitting that Britain's hesitation to permit formation of a distinct Jewish army was due to fear of provoking Arab resentment and thus adding to the difficulties confronting England in the Arab world, Mr. Ben-Gurion characterized this fear as unfounded. He predicted that eventually, with recruiting in Palestine continuing, the number of Jews fighting under the British flag would become so great that their demand for a separate army would be granted.

Mr. Ben-Gurion, who recently arrived from London where he conferred unsuccessfully with the British authorities on the matter, pointed out that 10,000 Palestine Jews were now serving in different units of the land, sea and air forces of the British Empire in the Middle East, and that another

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Nazis Call Einstein Theory "Pure Dupery"

"Einstein's theory is pure dupery and has no other purpose than to befool Aryans," declares a Nazi official named Urban, Councilor of Higher Schools, in the German magazine Grenzland, according to Science Service.

Theoretical physics is "Jewish physics" and Einstein is its "high priest," asserted Dr. Johannes Stark, director of the Reich Institute of Engineering and one-time Nobel Prize winner in physics, in an address at Heidelberg. He further proposed that the science chairs and the

[illegible] of science."

Heisenberg and Sommerfield, Aryan physicists, famous for their mathematical work in the quantum theory, the most distinguished physicists that remained in Germany after the advent of Hitler, were called "white Jews" for recognizing the "non-Aryan" theory of relativity.

These and other items of the pure blond "Aryan physics" faith were reported by a correspondent in the U.S.S.R. to the American journal Science.

As a result of such policies, Germany has lost its leading position in physics and its great journals have been reduced to "meager notebooks frequently filled with third-rate work by the few physicists remaining in Germany," wrote the correspondent.

Jews Forced To Give Labor Power To Reich Under Shocking Slavery Conditions

HUNDREDS DIE DAILY FROM EXHAUSTION AND STARVATION

Foreign and stateless Jews, as well as natives of the Reich were included in recent mass expulsions of Jews from Germany to Poland and the East, it is reported by the Social Demokraten of Stockholm. They will be used "for productive work" in the East — for example, for the draining of the Rokitno Marshes near Pinsk. Despite the approaching winter, it is believed that some 3,000 square metres of these marshes are to be drained.

It is thought that the Nazi Ministry of Labour will nevertheless try to obtain exemption from the expulsion order for Jews already employed on labour service within the Reich, but no variation in the expulsion procedure is as yet announced. Lack of railway accommodation is hindering the rapid carrying into effect of the plan.

In Poland itself the Nazis are planning to draft more Jews into forced labour battalions by closing down a large number of Jewish shops and converting their owners into slave workers for Hitler's war effort.

According to another Stockholm report, about 200,000 Jewish citizens of Soviet Russia have been drafted into the forced labour battalions formed to repair the war damage in the occupied Russian territory. They work seven days a week, from sunrise to sunset, under the supervision of armed Nazis, who do not hesitate to use their whips and rifles to drive their "slaves" to accomplish the tasks set them in record time. The food allotted them is scarcely sufficient, despite the cold weather, they have to sleep in open fields or in the forests. Youngsters aged 15 and old people are subjected to the same treatment. Hundreds of them die daily from exhaustion and starvation; and the dead are cremated without delay and replaced by new "slaves" drafted into the labour gangs.

The Czech puppet Government, acting on the instructions of Deputy-Protector Heydrich, has ordered the Jewish Communal Board in Prague to register Jews who wish to "volunteer" for internment in a forced labour camp. The "volunteers," it was stated, would be allowed to place their property under the control of the Jewish community, whereas those who preferred to await compulsory internment or exile would lose all their belongings.

In Bucharest and in many provincial towns in Rumania, the police have organised raids on Jews, to discover those who have not yet registered for forced labour. Considerable numbers of Jews have been detained.

In Belgium, the Germans have established a labour camp at Tervueren, near Brussels, to which they send all Jewish workers who cannot prove that they have jobs. There is a large number of such workers, as the Germans bring pressure to bear on employers to prevent them from engaging Jews, or to dismiss those already employed. The inmates of the camp will be employed in sewer cleaning, scavenging, and similar work.

A number of Jews have been arrested in Amsterdam and transported to Aix-la-Chapelle, Cologne, and Munich, for work in the war factories.

Just as the German people had been harnessed to the Nazi war-industrial machine, so, too, the persecuted German Jews have been forced to give their labour power in Hitler's service. Apart from invalids, there is scarcely a Jew of the age of liability who is not drawn into labour service. A revealing analysis published in Aufbau, the German Jewish refugee paper published in New York, shows how the exploitation of the Jewish slaves is carried out.

The regulations for labour service vary enormously between one province and another. The regulation of the volume of Jewish labour is in the hands of local labour exchanges, and the calling up of the various classes is also a local matter. While the lower age limit is usually 16 or 17, the upper limit is undefined. In Berlin, for instance, men and women up to 65 are taken (and there have been cases of even older men being "press-ganged" into industry). Other towns have been satisfied with an age limit of 60. But in all cases all Jews under 55 have been taken.

The desire for Jewish labour is exemplified by the action of the authorities in compelling the Reichsvereinigung (the central German Jewish body) to surrender a large proportion of its employees for forced labour. One report stated that the women were taken over by Siemens (Berlin), A.E.G., Borsig, and other great industrial concerns while the majority of the men were put on railroad construction and other building and engineering work. It is believed that in Siemens alone about 5,000 Jews are employed. It was reported that even the Berlin Jewish [illegible] and films for the Jewish population, had been dissolved, and the artists sent to work in munition factories.

Jews' working conditions differ greatly from those of "Aryans." They have to work segregated from the "Aryans" in so-called "Jew-groups," and this regulation is strictly observed. It follows that only large concerns which can make arrangements for "Jew-groups" of at least five can employ them.

The type of work given to Jews does not, as a rule, correspond to their knowledge and abilities. Those who have taken technical training courses are often given, indeed, appropriate work; and the few Jewish fitters, mechanics, and so on, who have not yet been able to emigrate, often have suitable posts. But these are exceptions. Most Jews have to do the work for which — owing to the labour shortage — labour is unavailable. The jobs usually given them are on road-building, excavation work, and plate-laying. Jews are also employed in the cartage and coal trade, where heavy physical labour has to be done. But Jews are not used for agricultural work.

As most of the Jews are not physically able to cope with the work, their health usually suffers.

When a shift system operates in the factories, Jews have to work on Saturdays and Sundays. But even those who are not employed on Sundays by their firm are called on to do Sunday work, and this robs them of even one day a week for recuperation. It is usually a question of unloading coal—work which has to be done on Sundays because of Germany's shortage of transport. Nazi labour officials sometimes amuse themselves by summoning Jews to the labour exchange at 7 a.m. for Sunday work, only to find after they have waited about for several hours that there is no work to be done.

The Jews' wages are lower than those of any "Aryan" worker; they get no tax reductions for wives and children; and they have to pay a special tax amounting to 15 per cent. of their wages. In some towns Jews are given only the ordinary relief money (10 pfennigs an hour) for their labour, and the Jewish welfare organizations have to make up the balance.

A particular problem of the Jewish workers is how to keep themselves decently clad. The Jews receive no coupons for clothing, and have to rely on the communal authorities for second-hand clothes. Especially do they feel the need for decent working

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U.S. To Admit Fifteen Of Eighty Refugees

Fifteen of eighty Jewish refugees who found asylum in the Dutch colony of Willemstad, Curacao, after being turned away by South American countries, have been granted visas by the United States, the Netherlands News Agency announced. The refugees, who came there aboard the Spanish steamship Cabo de Hornos after weeks of hazardous wandering from one Atlantic port to another, are expected to depart for their new American homes on Dec. 9. They reached Willemstad on Nov. 18.

Congestion And Systematic Starvation Make Death-Trap Of Warsaw

Official figures published in the Nowy Kurjer Warszawski, the Warsaw Nazi daily in Polish, show that the death-rate among Jews in the ghetto has reached an appalling record.

During July 4,775 people died in Warsaw, of whom 3,459 were Jews and 1,316 non-Jews. To realise the full ghastliness of these figures, it must be noted that the Jewish population in Warsaw is even now only just over one-third of the total of 1,300,000. This means that the mortality among the Jews is nearly two-and-a-half times higher than that of non-Jews.

The Nazi paper does not attempt to explain the reasons for this, but from further reading it is clear that among the main causes is the food shortage. Jews are allowed only half of the rations of non-Jews, and even these do not reach them regularly. Sometimes Jews in certain streets get no rations at all, or else, "by mistake," their rations are sent to some other place or to some non-Jewish district. By the time the "mistake" is put right it is found that some of the Jews have gone without food for two or more days. There was a case when the rations for a home for aged Jews were wrongly delivered "by mistake," and until the matter was "cleared up," first with the Nazis and then with the police and food authorities, the aged Jews had gone for four days without nourishment. Six of them died.

The rigid rules aiming to prevent even the smallest quantity of food from passing across the walls of the ghetto have also contributed greatly to the increase in mortality. In the spring it was still possible to smuggle potatoes or other food into the ghetto to supplement the short rations. But now the Nazis have tightened the iron ring of control, and almost nothing beyond the officially-appointed rations reaches the Jewish inhabitants. Poverty, too, has increased enormously, and whereas prices keep rising most Jews are without means to buy anything. Another reason contributing to the mortality is the overcrowding. And all the time the ghetto population is being swollen by further influxes of Jews expelled from other towns.

The congestion in the ghetto, according to another report, is unbelievable. An examination of three typical buildings showed that they now had 1,163, 1,062, and 1,029 residents respectively, whereas before the war a total of only about 1,100 residents lived in all

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Social Notes—Montreal

Mrs. M. Leon, Queen Mary Road, has returned from New York, where she visited her son-in-law and daughter, Dr. and Mrs. J. A. Lefcort.

Mrs. Ben. Friedman, Queen Mary Road, has returned from New York, where she visited her son-in-law and daughter, Mr. and Mrs. Nathan Feist.

Mrs. S. Friedman, of Winnipeg, has returned home after visiting Mr. and Mrs. Charles Portigal, Marcil Avenue.

Mrs. David Wolfe and Miss Marion Wolfe, Notre Dame de Grace Avenue, are leaving for Vancouver, B.C., to visit Mr. and Mrs. Ralph Wolfe, and also will visit Mrs. Wolfe's son, Rifleman Nathan Wolfe, who is stationed at Nanaimo, B.C.

Mrs. Albert Robinson, 4970 Queen Mary Road, has returned from visiting relatives in New York, Baltimore, Md., and Washington, D.C.

Mr. and Mrs. P. Ramler, Dornel Avenue, have returned from New York where they were guests at the wedding of their niece, Miss Harriet Nord, to Everett Berger.

Mr. and Mrs. D. Margolese, Lacombe Avenue, have returned from New York where they were guests at the Berger-Nord wedding.

Mrs. Sydney Simon, of Halifax, N.S., is with her parents, Mr. and Mrs. M. Etain, Vendome Avenue.

Mrs. I. Selig, Brodeur Avenue, has returned from Brighton, Mass., where she visited her son-in-law and daughter, Mr. and Mrs. A. George Goldberg.

Mr. and Mrs. Edgar Berliner, of Los Angeles, Cal., formerly of Montreal, who stopped at the Ritz Carlton Hotel, have gone to Washington, D.C.

Mrs. Victor Ogulnik (wife of Captain Victor Ogulnik), and little daughter, Diane Sandra, of London, England, have arrived to remain for the duration with Mr. and Mrs. S. M. Ogulnik, Belfrage Road.

Mr. and Mrs. J. Brodsky, of Pictou, N.S., son-in-law and daughter of Mr. and Mrs. L. Abbey, Sherbrooke Street West, are stopping at the Mount Royal Hotel.

Mrs. Gene Kruger, Murray Hill Avenue, has returned from New York, where she visited relatives.

Stanley Marshall and Arthur Immerman, of New York, were the guests of Leonard Appleboum, Elm Avenue, having participated in and won the debate between New York University and McGill University.

Mrs. George Garbe, Victoria Avenue, has returned from Toronto, where she visited her son and daughter-in-law, Dr. and Mrs. William Garbe.

Mrs. J. Asch, Victoria Avenue, has returned from Scarsdale, N.Y., where she was the guest of Mr. and Mrs. Abe Asch.

Mrs. Nathan Rome, of Worcester, Mass., is visiting her brother-in-law and sister, Mr. and Mrs. Louis Fitch, Cote St. Antoine Road.

Mrs. J. Kruger, Lorraine Avenue, is entertaining at tea on Sunday afternoon, December seventh, in honor of Miss Helen Glickman, whose marriage to Hy. Litwin takes place in January.

Mrs. Francis Beck, 468 Cote St. Antoine Road, was hostess at tea to Mesdames A. Goldbloom, J. Rosenbaum, A. Shapiro, of Quebec, Allan Bronfman, Jr., H. Lorant, A. Rittenberg, N. N. Genser, A. Bercovitch, J. J. Segaler, S. Samuelson, Harold Neumann, and Sydney Levitt.

Mrs. B. Marin, Sunnyside Avenue, entertained at a tea.

Miss Dorothy Stampleman, of New York, visited her uncle and aunt, Mr. and Mrs. J. I. Stampleman, Gray Avenue.

Mrs. Irving Phillips, Bernard Avenue West, entertained at an evening mah-jong party: Mesdames Lyon Cohen, Joseph Phillips, Samuel Fried, Harry Ram, A. Dresben, Jack Kurtz, and B. Fleisher.

Mrs. Irving Phillips, Bernard Avenue West, entertained at an evening bridge and mah jong: Mesdames P. Segal, Manuel Lazare, A. Silverman, H. Vinokur, L. Segal, H. Haleckman, William Burke, Oscar Segal, and Miss Fay Vinokur.

Mr. and Mrs. A. Garson of St. John, N.B., who were the guests of Mr. and Mrs. B. Garson, Willowdale Avenue, have gone to Kingston, Ontario, to visit their daughter, Miss Frieda Garson, who is attending Queen's University.

Mr. and Mrs. Raymond Verner, of Brighton, Mass., flew here to visit the former's parents, Mr. and Mrs. C. Verner, Querbes Avenue.

JEWS FORCED TO GIVE LABOR POWER TO REICH UNDER SHOCKING SLAVERY CONDITIONS

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books. The lack of food, too, hits them hard. Jews do not get the extra rations allowed to those engaged on long or heavy work. Attempts to remedy this have been unsuccessful.

Only about 40,000 of the younger Jews now engaged in forced labour, and Jews above the age of 60, will be allowed to remain in the Third Reich—it is reported in the London Jewish Chronicle, after January 1, 1942. All other Jews are to be transferred to ghettoes in Poland and to occupied Russian territory.

Berlin Jews are now also being expelled. One goods train, carrying 800 Jews, left the Berlin freight station at Grunewald, travelling eastwards, Social Demokraten reports. Railway officials, asked why freight trains were used for this purpose, said that the passenger coaches were needed for military transport.

Jews now appear to have been cleared out of the whole of the west end of Berlin, according to the Stockholms Tidningen, and 3,000 apartments thus rendered vacant have been taken over by Nazi Party officials and members of the S.S.

Jews who have not yet been deported have been forced to take up their residence in the old ghetto, with its centre in the Grenadierstrasse. The quarter is terribly overcrowded, and two synagogues, filled with straw, are used to house homeless Jews. Jews who have been turned out of their homes are also deprived of their ration cards. They live on soup and bread, which is supplied to them by the relatively more fortunate members of the community.

The cruelty with which the expulsions were carried out shocked many Germans, but the Nazis are trying to explain to the German masses that the Government was justified in its "protective" measures, "as the anger of the German people was rising against the Jews in the Third Reich owing to the action taken by their co-religionists in Russia in inciting the Russian people to oppose the German troops."

In the "Protectorate" of Bohemia and Moravia, the Nazis complain that the Czechs, instead of rejoicing at the expulsion of 3,000 Jews from Prague to the Polish ghettoes, have demonstrated their sympathy with the exiles by shouting to the deportees, "Au revoir!"

PLANS TO RAISE IN U.S. AND PALESTINE JEWISH ARMY PROJECT DROPPED BY BRITISH

(Continued from Page One)

50,000 or 60,000 in Palestine were eager to serve if given an opportunity. These soldiers would like to serve as a distinct national force under British command, but have thus far been denied that opportunity.

It was Mr. Ben-Gurion's contention that Jews should be permitted to fight as a separate army with the British on a par with Czechs, Poles, the Free French and the Dutch.

While Jewish troops have taken part in the campaigns in Libya, Egypt, Abyssinia, Greece, Crete and Syria and the Jewish community in Palestine has contributed materially to the British war effort, Mr. Ben-Gurion charged, "the name Jew is never mentioned in any dispatch, even when thousands of Jews may have taken part in a battle or a campaign." These Jewish troops are referred to by the British as "Palestinians."

Mr. Ben-Gurion's demand for a Jewish Army found support in a statement issued by the Committee for a Jewish Army, headed by Samuel Harden Church, president of the Carnegie Institute, and Colonel John Henry Patterson, D.S.O., commander of the Jewish Legions in the first World War.

The statement was signed by one hundred authors, clergymen, educators, Army and Navy officers, members of Congress, and business executives.

CONGESTION AND SYSTEMATIC STARVATION MAKE DEATH-TRAP OF WARSAW

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three buildings, and even then the congestion was considered acute.

A Swedish journalist recently visited the Warsaw Jewish ghetto with the permission of the Nazi Commissar, Wilhelm Auswald. The Commissar boasted to him of the Nazi achievements in Poland, and told him that the Jews had nothing to complain about. The president of the ghetto community, he said, now held the rank of mayor, and was the head of a Jewish police force of 1,700 men, all armed with rubber truncheons and wearing the Shield of David emblem on their caps. When the Swedish journalist drew the attention of the Commissar to the appalling appearance of the emaciated Jewish men, women, and children, all dressed in the shabbiest clothes, the Commissar, "laughing heartily," replied that that was only the "Nazi anti-fat cure" for the Polish Jews, reports the London Jewish Chronicle.

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Social Notes—Montreal

Jack Arnold Lupovitch, Lajoie Avenue, entertained friends at a private screening and supper in celebration of his bar-mitzvah.

Mrs. W. Ziff, 460 Villeneuve Street West, gave a tea for fifteen guests, including her daughter, Mrs. L. A. Silverton, of Springfield, Mass., who was visiting her for a few days with her son, Robert. Mrs. Herman Ziff poured.

Mesdames A. Greenberg, S. [illegible] entertained at a [illegible] shower at the Bachelor, in honor of Miss Sylvia Steinman, who was married on Sunday, November 13th, to Samuel Greenberg; and Mrs. J. Trachtenberg and Miss Bertha Hornstein entertained at tea at Eaton's for her.

Miss Lottie Aronovitch, a bride-elect of December 7th, was honored at a cocktail party at the Tic Toc by Misses Sally Honig, Bertha Strominger, Betty Weisman and Dorothy Novick, others present being: Misses Ruth Aronovitch, Esther Beldick and Celia Weisman. The bride was presented with a lamp.

Mr. and Mrs. Samuel Lupovich, Lajoie Avenue, were hosts at a family luncheon at the Mount Royal Hotel in celebration of the bar-mitzvah of their son, Jack Arnold, and in the evening received at home. Out-of-town guests were Mr. and Mrs. Abe Mansher and Miss Sylvia Mansher, of Brooklyn, N.Y.

Miss Nettie Cohen and Miss Fagie Miller were hostesses at a tea at the Lewis Tea Room in honor of Miss Lottie Aronovitch, a bride-elect of December 7th. Others present were: Mesdames D. Shenbeck, D. Geller, M. Multman, Misses Ruth Aronovitch, Bertha Strominger, Sarah Levine, Esther Beldick, Stella Nehmark, Dorothy Novick, Yetta Glick, and Sarah Yaffe. The bride was presented with a crystal cocktail set.

Mrs. B. Roseman, Northmount Avenue, entertained in honor of Miss Ella Farber, a bride-elect. The tea table was decorated with pink gladioli, white carnations, and pink tapers. Mesdames M. Farber and H. Roseman poured tea and Mesdames M. Fain and H. Roseman cut the ices for: Mesdames W. Bernstein, H. I. Cramer, S. Zimmerman, J. Raseman, A. Roseman, J. Singman, M. Stern, A. Soloway, S. Sonin, J. Nickerson, S. Rubin, Charles Lewis, F. Schleifer, P. H. Strean, D. Witkin, J. Fitch, S. Shulman, and Misses Mamie Cohen, Bernice Soloway, Grace Witkin, and Phyllis Fitch. A presentation of a perfume tray, set of perfume bottles, and powder box was made to the bride-elect.

Mrs. David Smiley, Van Horne Avenue, was hostess at tea in honor of her sister, Miss Sybil Barsky, a bride-elect of December 21st. The table was decorated with brown pompoms, white and pink carnations, and blue tapers. Miss Ethel Trachtenberg poured coffee. Miss Sara Shragovitch cut the ices. The bride-elect was presented with a Suede Cooper luncheon set. The guests were Mesdames Harry Barsky, mother of the bride-elect; Richard Barsky, David Fels, M. Fels, S. Z. Fels, J. Shulman, S. Smiley, S. Friedman, Peter Fels, S. M. Polisuk, S. H. Polisuk, M. J. Polisuk, Moe Polisuk, Max Polisuk, B. Sussman, R. Hopmeyer, M. Marcovitz, A. Solomon, J. Schacter, E. Goldstein, Jack Schacter, Louis Goldstein, A. Kushner, Misses Frances Rubinstein, Eileen Myers, Zelma Barsky, Eileen Hopmeyer, Lila Polisuk, Ethel Polisuk, and Eileen Schacter.

Mr. and Mrs. A. Grill, Clark Street, entertained seventy-five guests in honor of their son, Manuel, who celebrated his bar-mitzvah at Congregation Evrach Sholom. Mrs. Grill received wearing a gold crepe dinner gown, with black sequin accessories, and a corsage of Talisman roses. Miss Fay Grill assisted, wearing rust-wood jersey, with brown accessories, and a coronet of pink carnations. J. Brodsky led the procession of thirteen couples, the women carrying candles and the men flags. The candles were lit by Miss Lily Lazar. Following were Mr. and Mrs. A. Grill and Manuel. David Grill, who was page boy for his brother, carried the Talith which was presented to Manuel by J. Brodsky who blessed the bar-mitzvah. Manuel spoke. L. Marcovitch acted as master of ceremonies. The centre of the table was decorated with a birthday cake and blue tapers. Photographs were taken by Jack Marlow. Mrs. L. Cooper and Miss Fay Grill sang.

At Laing's Inn, Ste. Agathe, were Mr. and Mrs. Arthur Schafer and son, Mark, Mr. and Mrs. D. Stober and daughter, Sandra, Bernard Goodman, Rubin Gold, S. G. Bendon, Mr. and Mrs. Nat Cohen and B. Goldstein.

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NOTICE

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Mrs. Morgenthau Is Mrs. Roosevelt's Silent Partner In Dollar-A-Year Firm

ASSOCIATED IN MANY COMMUNITY VENTURES

Mrs. Henry Morgenthau jr., wife of the Secretary of the Treasury, is the silent partner in the firm of Eleanor Roosevelt-Elinor Morgenthau, which jointly directs the community activities of the Office of Civilian Defense. The partners, each on a dollar-a-year basis, occupy twin desks, equipped with telephones, twin clocks and twin engagement pads, in the tall apartment building which now houses the hundreds of workers engaged in defense projects under Mayor F. H. LaGuardia, says Emma Bugbee in the New York Herald Tribune.

It was no surprise to Washington when it became known that Mrs. Franklin D. Roosevelt, as Assistant Director of the Office of Civilian Defense, had pressed into service the junior member of the partnership to serve as her aid and double. Mrs. Morgenthau, more than any other woman in Washington, has been Mrs. Roosevelt's confidante and companion ever since the early days of the New Deal.

Mrs. Morgenthau has been an inconspicuous but never-failing associate in her ventures. When Mrs. Roosevelt went to Washington to live, she perforce had to leave behind many of her former New York comrades, but Mrs. Morgenthau went to Washington, too, and the friendship deepened as the companionship became more constant.

Silent as ever, Mrs. Morgenthau slipped behind her twin desk in the Office of Civilian Defense without any fanfare. Both she and Mrs. Roosevelt seemed to think it perfectly natural that when Mrs. Roosevelt was away from Washington, Mrs. Morgenthau should double for her, receiving visitors at headquarters, listening to their problems, advising as to what she believed Mrs. Roosevelt's feelings in the matter were, and to the best of her ability carrying on the business of the firm.

In all the years, Mrs. Morgenthau has rarely been interviewed, but she consented recently to talk about her new duties.

It was a Sunday morning, and she, like Mrs. Roosevelt, had been pleased that she "did not have to go to the office." In the gray fieldstone house overlooking Rock Creek Park, which Secretary and Mrs. Morgenthau have taken for the season, the assistant to the assistant director of the Office of Civilian Defense had been hanging pictures. She explained that the house was smaller than they had ever had before because their three children were all away, and there would be no official entertaining this winter.

"I shall not even make calls this winter," Mrs. Morgenthau said. "It would be a kindness if you would emphasize that, so people will understand why their calls are not returned. Also, the Cabinet wives, following Mrs. Roosevelt's suggestion, have given up formal teas and luncheons this winter. The only affair I shall continue is my annual reception for the officials of the Treasury Department."

Mrs. Morgenthau's dark eyes sparkled with mischief.

"I never did go in for luncheons," she chuckled. "I think they're just bosh. I've done pretty much as I wanted to here in Washington, and one thing about which I set my foot down was luncheons."

The winter routine to which she is now committed will permit, she said, of almost no social engagements. Although Mrs. Roosevelt has made no lecture dates since she accepted the position of assistant director, she is under contract to fulfill those previously made, and this has kept her on the road pretty steadily through the fall. When these are finished, about the end of November, she will embark on a series of visits to all nine Army corps areas, to consult with local officials of the defense program, and inevitably throughout the winter she will make a certain number of trips for other purposes in connection with the defense effort.

"My job is just to keep the machinery moving while Mrs. Roosevelt is away," Mrs. Morgenthau said. "It's great fun, of course, working with her. She keeps you going!

"I couldn't stand not working this winter," she added in more serious vein. "I think women must carry their share of the country's burden. Why shouldn't they? Their children are training in the Army and Navy. Their husbands are working in munitions factories. If women don't help, it is just because they aren't yet aware of the terrible urgency of the situation.

"I see this whole civilian defense effort as a long-range undertaking that will eventually bring back the old-fashioned community spirit to American towns. All these projects about which we are talking cannot be superimposed from Washington. They will flop unless the people of the community realize their importance and carry them through with enthusiasm."

Mrs. Morgenthau referred to the so-called community ventures, designed to "strengthen America from within," as contrasted to the other arm of the Civilian Defense Office, which is concerned with protective agencies, air-raid wardens, firefighting and police protection, to be used in time of national crisis only. The community ventures, over which Mrs. Roosevelt and Mrs. Morgenthau preside, are designed to strengthen morale today, and to continue long after the defense emergency ceases.

"Long before I came to Washington," Mrs. Morgenthau continued, "I was engaged in civic undertakings in my local community, such as Americans everywhere are now starting as part of the defense effort. I remember, for example, that many other Jewish women in Ithaca, my husband and I organized a little committee for the support of the first visiting nurse in Dutchess County. We obtained the use of an empty parsonage, and everybody brought

(Continued on Page Four)

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• MONTREAL MEETINGS •

• Esther Master, daughter of Rev. and Mrs. M. Master, Hutchison Street, will be heard in a piano recital on Saturday afternoon at Tudor Hall. Miss Master is a pupil of Rose Goldblatt, A.R.C.M., and was awarded a student scholarship for piano by the Ladies Morning Musical Club. Miss Master will play the Bach "Prelude and Fugue in C minor", two sonatas by Scarlatti, the fifth French Suite by Bach, Beethoven's 32 Variations in C minor, "The Maiden's Wish" by Chopin, arranged by Liszt; and a Nocturne and the Fantasie Impromptu by Chopin.

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• Montreal Hebrew Orphans' Home acknowledges the receipt of $25 from Mr. and Mrs. Samuel Lupovich in honor of their son Jack's bar-mitzvah.

News for this column is accepted with the understanding that it is not to appear in daily newspapers before Friday of the same week. Items that do appear in daily papers before the Review goes to press will be omitted.

• Junior pupils of Miss Pauline Darabaner in a piano recital at 620 McEachran Avenue, were: Roslyn Simon, Eunice Rudner, Doreen Benit, Sheila Rosenbaum, Barbara Miller, Hyman Schienfield, Beryl Baum, Rhona Rudner, Roslyn Schienfield, Roslyn Simon, Connie Lampert, Hannah Atcovitch, Marilyn Feldman, Soryl B. Darabaner, Lionel Lustgarten, Sybil Schechter. The prize for music practice was won by Connie Lampert; others by Lionel Lustgarten and Hannah Atcovitch.

• Council of Jewish Women Give-or-Get luncheon at the Montefiore Club on December 17th will have as speaker Lady Bowhill, wife of Air Chief Marshal Sir Frederick Bowhill, Commander-in-chief of the Royal Air Force Ferry Command. Lady Bowhill has a commission with the Women's Auxiliary Air Force and is a Cypher officer in her husband's command in Canada. Miss Mildred Mitchell, Montreal actress with the Montreal Repertory Theatre, will be on the program. Proceeds go towards the purchase of a mobile canteen for the relief of bombed areas in England. Contributions welcome. Mrs. Sydney Levitt is president; Mrs. H. Hart and Mrs. P. Fram, convenors. Door prizes will be drawn for.

• Victory Beaver Group heard Mrs. B. Finestone, Queen Mary Road, speak on "Beauty Culture" at the home of the president, Miss Gerda Weissler, Notre Dame de Grace Avenue, who was in the chair. Miss Esther Abrams thanked Mrs. Finestone. Present were: Misses Rita Greenberg (advisor), Lilian Abrams, Esther Abrams, Joyce Socker, Tillie Nemetz, Miriam Cohen, Bernice Magil, Ella Weiner, Rose Freed, Lil Henning, a guest. Bingo game night December 5 at the home of Miss Sylvia Wellah, 5282 St. Urbain Street.

• Jewish Laurentian Fresh Air Camp will have Mrs. Gershon Levi as guest speaker at the annual meeting in the Mount Royal Hotel on Tuesday, December 16th, at 2.30 p.m. Mrs. Samuel Leopold is president. Election. Entertainment.

• Hospital of Hope: Rabbi Dr. H. J. Stern will be guest speaker on Wednesday evening, December 17th, at 8.15 p.m. at the Chanukah festival at the Talmud Torah. Tikvah Unit mah jong and bridge December 18th, at the Hungarian Tokay Restaurant. Information committee during the inspection of the hospital was: Misses Ester Andes, Ida Brooks, Selma Goldberg, Freda Katz, Sylvia Pistreich, Mattie Rosenberg, Celia Ross, Sally Rishikof, Lillian Rishikof, Mrs. O. A. Rishikof.

• Pioneer Women's Organization: Migdol, Kinereth and Chanita groups are sponsoring open house, December 7 at 8 p.m. in the Jewish People's School. Program: Joseph Greenstone, violinist; Isidore Hendler, pianist; Mortimer Hendler, 'cellist. Mrs. A. Lerman is in charge of the committee; Mrs. D. Bronder, of Chanita group; Mrs. S. Auerbach, Migdol; Mrs. L. Ptack, Kinereth.

• Three Rivers Hebrew Ladies Club met at the home of Mrs. A. Falik, Royal Street. Guests were Mrs. S. Rennert, of Shawinigan Falls, and Mrs. J. Cleperf, of Quebec. Fees of the eighteen members will be sent to the Women's Auxiliary of the Jewish General Hospital. Mrs. L. Rennert gave the vote of thanks.

• Bnai Brith Mount Royal Women's Auxiliary No. 257, music appreciation group, meeting on Wednesday, December 10th, at 9 p.m., at the home of Mrs. H. Podbere, 906 Wilder Avenue, will hear a special Mozart program. Mrs. Lina Hönigsberg, Viennese singer, will be accompanied by Otto Margo. The commentator will be S. Fink. Hostesses will be Mrs. H. Podbere and Mrs. G. Hyman. Tea. Members, husbands, and friends invited. Initiation meeting at the Mount Royal Hotel, had present Junior groups, and husbands of members of the Auxiliary. The ceremony, arranged by Miss Stella Ungar, leader of the Degree Team, initiated eighty new members. Guest speaker was Mrs. Sarah Steinhorn, of Buffalo, N.Y., president of the Women's Auxiliary Grand Lodge District No. One. S. Vineberg, president of Bnai Brith Lodge No. 257, thanked the speaker.

• Temple Emanu-El: Dr. Harry J. Stern, Rabbi, will speak Friday, December 5th, at 8:15, on "The Battle For Morale". Saturday, at 11:30, sermonette. Annual Chanukah Sisterhood and Brotherhood supper Sunday, December 14th, has Martin Arnovitz, Lawrence Marks, Jerome Lewinson, Hershell Lewis in charge. December 9th, Tuesday, at 2:30, at the Sisterhood open meeting, Mrs. Ralph Doughs, soloist, will be accompanied by Mrs. Asher Gerstenfeld. Brotherhood membership campaign committee is: Ernest I. Pappelbaum, Martin Arnovitz, H. H. Tower, J. J. Cooper, M. Stuart, J. Abrahams. Chanukah baskets committee is: David Marston; M. E. Hochmitz, Mortimer Silverstein, M. W. Wegler. In the Junior Congregation, Yvette Kastoria, Marvin Grover, Marvin Segal assisted with the Torah.

• Hebrew Consumptive Aid Association cash bazaar has M. H. Axelrad, M. Cohen, J. Retter as chairmen. Mesdames J. Laura, A. Sheinman, H. Shuster are in charge of cash showers, and a raffle, the drawing to be held February 15th. Prizes are war saving certificates.

• Jewish soldiers of Canadian Army Basic Training Centre No. 61, Huntingdon, received a gift of meats from Levitt's 4108 St. Lawrence Boulevard, Montreal, brought by Rabbi Ephraim Levy. Sergeant H. Natik wrote a letter of thanks for the men.

Refugee Students To Come Here From Shanghai

Fifty-one Yeshiva students destined for Canada were twice detained in Shanghai due to unforeseen circumstances but will start for Montreal on December 11th. As was originally planned they were to go from Shanghai to Manila on November 22nd and from there to San Francisco. These refugee students are part of the larger group of 80 Yeshiva students and rabbis of which 29 are already in Canada due to the help of the United Jewish Refugee and War Relief Agencies in securing visas for them and arranging for asylum in Canada. Saul Hayes, of Montreal, is Executive Director of the Agencies.

Garment Maker Became Artist On Sudden Urge

Abraham Levin, sixty-one-year-old garment worker, who came to the United States as an immigrant himself to paint in oils four years ago, is holding the first show of from Lithuania in 1903 and taught his work in New York.

He appears amazed at his good fortune in having the offer of a gallery for a one-man exhibition, at which fifty-two paintings are shown, half in frames and half without. It was not until Miss Rose Peersin, gallery director, saw his work last May and proposed the show that Mr. Levin learned to stretch canvas for his paintings. Previously he painted on canvas-covered boards. He still works his usual five days a week at the Royal Knee Pants Co., 7 Great Jones Street.

Miss Peersin, saying she was "amazed" at his artistic talent, described his work as "primitive modern, wholly free from that stilted formalism usually associated with academic art."

Mr. Levin had no explanation for his sudden urge to take up painting when he was fifty-seven years old. One reason, he said, may have been that after years of activity on the executive board of his union, Local 10 of the Amalgamated Clothing Workers of America, he left the board and found himself free with time.

An night after work, at his home, 2451 Giles Place, the Bronx, he started copying pictures from newspapers, using an ordinary pencil and paper. One day he paid $1.75 for several tubes of oil paints, and spent another dollar or two for an easel and the rest of a painter's kit. Without a model or outline as to exactly what he sought to portray, he set out to paint.

"It rested me after a hard day's work," he said. "Sometimes I would paint until 10 or 11 o'clock at night—still life, landscapes and human figures. It all came out of my head. To me a painting should have something of one's own imagination in it."

Mr. Levin's work appears to portray a mixture of the feeling of the old world and the new. His American scenes are frequently peopled with old-world characters, as when he places bearded patriarchs against a background resembling New York's East Side tenements.

The artist pointed to one painting, which he called "The Wanderer." It shows the head and shoulders of a white-bearded, elderly man with heavily shadowed, piercing eyes, set against a background of city buildings. Critics who have seen the picture, said Miss Peersin, have given it high praise. "I must have painted the man like some one I had seen in Lithuania," Mr. Levin said, "but I don't know." The large canvas and a half-dozen others were painted by Mr. Levin since May, when his one-man show was promised.

Mr. Levin is married and has one son, Seymour Levin, nineteen, a student at City College. On the father's first job in New York, he said, he worked for nothing for three or four weeks. Then he earned $3 a week, but after a year his earnings increased to $12 a week. Miss Peersin said that artists have particularly praised his "modernism in color" in his paintings.

MRS. MORGENTHAU IS MRS. ROOSEVELT'S SILENT PARTNER IN DOLLAR-A-YEAR FIRM

(Continued from Page Three)

equipment for a clinic—beds, sheets, utensils. The nurse examined school children for tonsil defects, and then once a week we had a very good surgeon come out from town to do the operations. In three years we had built up the health of Dutchess County school children so that the taxpayers, who had been hostile to the idea at first, gladly voted to maintain the visiting nurse service thereafter as part of the county health organization."

Mrs. Morgenthau, the former Elinor Fatman, niece of Governor Lehman, had been interested in the drama as an undergraduate at Vassar College, and after her marriage she was a patroness of the Poughkeepsie Community Theatre and the Vassar Workshop. Her interest in the fine arts led her in recent years to responsibilities in connection with the Treasury Department's mural paintings.

Mrs. Morgenthau described other early Dutchess County experiments such as food conservation and volunteer canneries, aiming to activities now suggested for the home-defense program.

"The Department of Agriculture says America must no longer waste apples," she said, "but on our Fishkill farm we have always allowed the public to come in and help themselves for a very small fee after we have picked what we wished for sale. After that the cider mill got the rest, so that we never wasted even a core."

Eleanor Roosevelt and Elinor Morgenthau have been partners in pleasure as well as politics all through the years, enjoying together horseback rides, motor trips, theater parties and Hyde Park picnics.

Now in 1941 they are joined in another and deeper companionship—as mothers of service men. Mrs. Roosevelt has four sons in the military branches, and Mrs. Morgenthau's youngest son, Robert Morris, is an ensign in the Naval Reserve.

Jews in Bucharest between the ages of 18 and 30, who have failed to enlist for labor service, have been rounded up by Rumanian police.

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Roll out standard baking powder biscuit dough and spread with butter, sugar, and cinnamon. Then roll like a jelly roll and slice in pieces a half inch thick. Line small muffin tins with butter, ground nuts, and glazed cherries. Place cut dough flat side down into each muffin and bake in hot oven.

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SAVORY SALMON LOAF

two tins salmon
one stalk celery, chopped
one green pepper, chopped
three eggs
one-half cup bread crumbs
one tablespoon onion juice
salt and pepper to taste
milk

Mix all ingredients. Put into a buttered pan and dot the top with butter. Bake for 25 minutes. Serve on a platter, garnished with tomatoes and parsley, or fried mushrooms.

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"Night Of Stars" Raises $90,000 For Appeal

With messages from President Roosevelt, Governor Lehman and Mayor La Guardia extolling the work of Palestine resettlement and refugee relief, the eighth annual "Night of Stars" was presented in Madison Square Garden in New York before an audience of more than 20,000 persons. Approximately $90,000 was realized for the benefit of the United Jewish Appeal for the Joint Distribution Committee, United Palestine Appeal and National Refugee Service.

The festivities began with the singing of "The Star-Spangled Banner" and the Zionist anthem, "Hatikvah," by Lucy Monroe. Nathan Straus, administrator of the United States Housing Authority and chairman of the evening, asserted that the program was an example "of democracy and humanitarianism in action," and expressed the hope that "its brilliance would penetrate the darkness surrounding millions of unhappy men and women across the seas and help brighten their future."

For about four hours more than 1,000 entertainers of the stage, screen and radio projected their talents on the specially constructed, mammoth stage while the members of the audience cheered themselves hoarse. The evening's piece de resistance was Mayor La Guardia, who indulged in a favorite pastime, waving a baton.

Maestro La Guardia came well equipped for his task. He had studied the score at home the night before, and, shirt sleeves rolled, he put the fifty-piece ensemble through a feverish rehearsal. The work was Irving Berlin's "Alexander's Ragtime Band." If the stormy ovation was any indication, Maestro La Guardia's "swing" talents are now on a par with his symphonic inclinations.

His versatility knew no end; for a second composition he put the ensemble, including several noted "swing" conductors, through a composition titled "Themes." The "themes" are the opening preludes of the leading "swing" orchestra leaders.

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MARRIAGES

Hecht-Calp

The marriage of Celia, daughter of Mrs. S. M. Calp, of St. John, N.B., and the late Mr. Calp, to S. Selwyn Hecht, son of Mr. and Mrs. A. Hecht, Hutchison Street, took place on November 20th, at the Mount Royal Hotel. Rabbi Charles Bender officiated, assisted by Cantor L. Syrek. The bride was given in marriage by her brother, Abe Calp. She wore a white crepe two-piece tunic gown, and a veil of tulle in halo effect, and carried a bouquet of American Beauty roses. Mrs. A. Calp, sister-in-law of the bride, [illegible] dressed in gold colored satin, and a small feathered hat, and carried a bouquet of Talisman roses. Gerson Hecht, brother of the groom, was best man. Mrs. Calp, mother of the bride, wore a floor-length royal blue crepe dress trimmed with gold nail heads, and hat and veil to match; and Mrs. Hecht, mother of the bridegroom, wore black velvet trimmed in gold, a jacket to match, and black velvet hat. Their corsages were of red roses. Dinner followed for one hundred and twenty-five guests including Mitchell Bernstein, Mr. and Mrs. A. Calp, and Mr. and Mrs. Jack Calp, of St. John, N.B. The couple left on a tour through Canada, the bride travelling in a black Persian coat over a black crepe dress, a hat to match, and a mink muff.

APPROACHING MARRIAGES

The approaching marriage of Miss Fay Gilbert, daughter of Mrs. L. Gilbert, Western Avenue, and the late Louis Gilbert, to Arthur Daniel, only son of Mr. and Mrs. David Ruby, Maplewood Avenue, takes place on Sunday, December 14th.

The marriage of Lillian, daughter of Mrs. Dora Moscovitch, St. Urbain Street, and the late E. Moscovitch, to Abe, son of Mr. and Mrs. Thomas Glazer, Jeanne Mance Street, takes place on December 21st at the bride's home, 5380 St. Urbain Street.

ENGAGEMENTS

Mrs. G. Bly, 5041 St. Urbain Street, announces the engagement of her daughter, Doris Claire, to Harry, son of Mr. and Mrs. C. L. Rosenberg, 5427 Hutchison Street.

Mr. and Mrs. B. Goldstein, 3906 Laval Avenue, announce the engagement of their daughter, Shirley, to Benjamin, son of Mr. and Mrs. M. Granner, 5515 Papineau Avenue.

A group of Jewish officers and men of the South African Army who recently arrived in Palestine, planted a number of trees in forests of the Jewish National Fund in honor of Field Marshal Jan Christian Smuts, prime minister of South Africa.

BIRTHS

Born, to Mr. and Mrs. Ben. Goldberg (nee Lea Israel), at the Jewish General Hospital, on November 27th, a daughter.

Born, at the Jewish General Hospital, on November 26th, to Mr. and Mrs. Arthur Moscovitch (nee Edna Aronoff), a daughter.

Born, at the Jewish General Hospital, on November 25th, to Mr. and Mrs. M. Davidow (nee Hilda Markis), twin daughters.

Born, on November 28th, at the Jewish General Hospital, to Dr. and Mrs. Henry Shaffer (nee Ruth Routbard), of Frelighsburg, Quebec, a son.

Born, on November 29th, to Mr. and Mrs. H. Reinblatt at the Jewish General Hospital, a daughter.

Born, at the Jewish General Hospital on November 30th, to Dr. and Mrs. Philip Stattner (nee Rae Nelson), a daughter.

Born, at the Jewish General Hospital on November 30th, to Mr. and Mrs. S. Delovitch (nee Florence Kahansky), a daughter, sister to Kivi.

Born, at Royal Victoria Hospital, on November 30th, to Mr. and Mrs. Joseph Cohen (nee Jean Rose), a son.

Born, to Mr. and Mrs. L. Schacter, nee Leah Engel, of 4617 Hutchison Street, at the Jewish General Hospital on November 24, a daughter, Rhoda.

Born, to Mr. and Mrs. Ben. Milrot (nee Bertha Cohen), at the Jewish General Hospital, a son, a brother to Arnold.

Born, to Mr. and Mrs. Emanuel Epstein (nee Golda Levitt), at the Jewish General Hospital, on December 1st, a daughter.

DEATHS

Joel Weiner died on November 24 at the Jewish General Hospital. He is survived by his wife, Clara Greenberg, five sons, Isaie, Bernard, Dr. Hyman, David, Moses; one daughter, Mrs. I. Small (Leah); and three grandchildren. Funeral took place at Paperman's Chapel and burial was at the Hebrew Sick Benefit Society Cemetery, Shiva at 4571 Park Avenue.

Ben. Trister, 39, of 19 Joyce Avenue, was almost instantly killed at Three Rivers, Quebec, on November 26th, when he was run over by a truck after being struck by a bicycle. A native of Rumania, he came to Canada as a child and was educated at Mount Royal School and Montreal Technical School here. He was a member of Ivanhoe Lodge, Knights of Pythias. Besides his wife, the former Betty Robitick, he leaves a son and daughter, Lawrence and Sheila. Surviving are his parents, Mr. and Mrs. H. Truster; two brothers, Dr. Sol. Trister and Moses; two sisters, Mrs. P. Lupu and Miss Esther Trister. Funeral service took place at Paperman and Sons, 4051 St. Urbain Street.

Geraldine, ten-weeks-old daughter of Mr. and Mrs. A. I. Cohen died suddenly on Saturday, November 29th. Shiva at 3619 Girouard Avenue.

Herman Bellman, 832 Dawson Avenue, died on December 2nd. Born in Rumania, he went to New York City in 1888. In 1907 he came to Canada. He retired from active business life in 1936. He was a founder of Beth David Synagogue, a governor of the Jewish General Hospital, and a patron of the Old People's Home and Mount Sinai Sanitorium. He is survived by his widow, the former Sara Eidlow; four sons, Louis, Samuel, John and Jack; one daughter, Mrs. Samuel Grover; six grandchildren.

Ocean Voyage Has Variety Of Dangers

The Egyptian liner El Nil steamed into New York Harbor at the end of an eighty-three-day voyage from Alexandria with some of her forty-nine passengers smacking their lips over tales of knife fights aboard ship between men enamored of a woman passenger.

Iliana Katz, two-year-old daughter of Mrs. Sylvia Katz, formerly of the Bronx, was the youngest on board, and more interested in her diet: Two baked apples, mashed; two bananas, raw; six pigmy tomatoes, stewed; one-half pound of carrots, diced raw; while meat of one pullet, broiled, and two eggs, a la goldenrod or hardboiled with regret that they had no prune whip.

The passengers on the long voyage, it developed, had dangers more dreadful than the fury of love-sick natives to prey on their nerves. When the ship put into Lagos on the Gold Coast of West Africa, they narrowly missed running afoul of a German raider. A delay in fueling kept the ship in port until a British warship drove off a German raider lurking outside the harbor.

The passengers also told of a fellow traveler who said that he was the Rev. John Bernard Gernat, a German Roman Catholic priest, and who was removed from the ship at Trinidad by British secret service men. The supposed priest, they said, passed his days spreading propaganda, even when in the barber's chair.

"The ship's barber turned him out half-shaven," said Marc Attia, a polyglot passenger, who said that he thought in Arabic, wrote in French and spoke in English. "He stopped and pulled the beards of grand old Jewish passengers from Palestine. They had the courage to denounce him. He is a camel with a sore tooth, not a priest."

The stories of the flashing knives were more exciting than detailed, but Richard C. Watson, a flying officer of the Royal Canadian Air Force invalided home, gave them authenticity. When interviewed at Quarantine, he patted his pistol pocket and admitted that he was carrying his service revolver.

The gun-packing, he explained, was done at the advice of the ship's captain after Flying Officer Watson had been threatened by a native ship's officer. Mr. Watson became involved in the dueling episode by reporting to the ship's captain that a woman was at the bottom of it.

"I told the British at Trinidad," he said, "that no Gyppies (Egyptians) could bluff a Canadian."

A total of 7,500,000 pounds sterling (about $30,000,000) has been contributed by Palestine to the British war effort since the outbreak of the war, according to figures published by the Palestine Currency Board.

Miss Susan Goldmark, a sister-in-law of the late Justice Louis D. Brandeis, died recently at the age of 79. Miss Goldmark, a resident of San Diego, Calif., was a sister of the late Henry Goldmark, who designed and supervised the construction of the lock gates of the Panama Canal.

Dr. Selig Hecht, professor of biophysics at Columbia university, was awarded the Frederic Ives medal, highest honor bestowed by the Optical Society of America, at the organization's annual dinner. Dr. Hecht, who was honored for his "distinguished work in the field of optics," specialized in the physical and chemical processes involved in human vision.

Mr. and Mrs. H. Green, 73 Oulsorne Road, Forest Gate, London, Eng., have six sons serving with the British fighting forces. Two other sons have registered. The six Greens serving with the forces are: Stocker J. Green, 30, with the Navy; Private Louis Green, 35; Private N. Green, 30; Corporal H. Green, 25; and D. Green, 20, serving with the R.A.F. There are two more Greens in the family, Alfred, the oldest, 38 years, and Judah, the youngest, 19, who, too, have registered for service.

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Social Notes — Toronto

Mrs. David Wolpaw, of Cleveland, Ohio, is visiting her brother-in-law and sister, Mr. and Mrs. Jay J. Allen, Roxboro Drive.

Mrs. Jules Laine, Strathearn Road, is visiting in Chicago.

Mrs. Harold Levi, Lonsdale Road, is spending two weeks with her sister, Mrs. Lester Miller, of New York.

Miss Lillian C. Smith, St. George Street, who spent the last five months at her summer home at Poplar Hill, Lorne Park, has returned home.

Mrs. Herbert Weiss, Nina Avenue, is spending several weeks in New York.

Arnold Centner, of Timmins, has returned home after visiting his mother, Mrs. I. Centner, Rochester Avenue.

Mrs. M. Finkle, of Kingston, Ont., spent a few days with her brother-in-law and sister, Mr. and Mrs. Joseph Newman, Strathearn Road.

Mrs. M. Josi, Avenue Road, is visiting her son-in-law and daughter, Mr. and Mrs. Moe Kline, of Edmonton, Alta.

Lieutenant and Mrs. Oscar Cohen, Elwood Boulevard, visited in London, Ontario, and Detroit, Mich.

Mrs. D. Y. Kerzman, of Winnipeg, is spending several weeks with her brother-in-law and sister, Dr. and Mrs. Samuel Model, Wembley Road.

Mrs. A. White, Palmerston Boulevard, has returned from Clifton, N. J., where she spent three weeks with her son-in-law and daughter, Mr. and Mrs. H. G. Cotelner.

Miss Bernice Frankel, Palmerston Boulevard, spent a few days in Buffalo, N. Y.

Miss Victoria Hess, of New York, was the guest of Mr. and Mrs. M. A. Hanisch, Spadina Road, for two weeks.

Mr. and Mrs. Jack Cowan, Rusholme Road, spent several days in Buffalo.

Henry Stubbins, of Winnipeg, Man., visited his parents, Mr. and Mrs. L. Stubbins, 51 Rusholme Road, for a few days.

Mr. and Mrs. David Shopsowitz have taken up residence at 149 Fendrith Street.

Mrs. Mark Levy, Mount Royal Avenue, has returned from Baltimore, Md., where she visited her sister, Mrs. Thomas Bernstein, and brothers, Samuel and Arthur Soltz.

Mrs. Harris Cohen, Henry Street, has returned from New York where she visited her son, Dr. Wolfe Cowan, and sons-in-law and daughters, Mr. and Mrs. Joseph Wiener, Mr. and Mrs. E. Kalman, and Mr. and Mrs. Frank Liberman.

Mr. and Mrs. Harold R. Gerston, 310 Grace Street, have returned after spending a week in New York and Philadelphia.

Mr. and Mrs. S. Rose and Mrs. C. Haese and children, of Niagara Falls, N. Y., were the guests of Mr. and Mrs. Z. Zeldin, Euclid Avenue.

Mr. and Mrs. M. Cohen, of Kingston, spent a few days with the latter's parents, Mr. and Mrs. I. M. Sohn, Markham Street.

Miss Rose Rogow, 515 Christie Street, spent a few days in Peterboro, Ont.

Mrs. E. Pelly, of Winnipeg, who spent two months in Vancouver, visiting Mrs. H. Kalinsky, a former resident of Winnipeg, is now spending the winter with her son-in-law and daughter, Dr. and Mrs. Samuel Model, Wembley Road.

Noel Zeldin, R.C.A.F., of Val Cartier, Que., spent a few days with his parents, Mr. and Mrs. D. Zeldin, Shannon Street.

Mrs. Frank Cepler, of Chatham, Ont., and Misses Freda Zausmer, Eve Zausmer and Morris Zausmer, of Glen Cove, N. Y., spend several days with Mr. and Mrs. H. Cepler, Cecil Street.

Mrs. Nathan Strauss, 10 Conrad Avenue, entertained a few friends at an evening.

Mr. and Mrs. M. E. Gould, 1747 Bathurst Street, gave a dinner celebrating their twentieth wedding anniversary.

Mr. and Mrs. Samuel Cohen, Cheritan Avenue, were hosts at dinner to Mrs. Ida Cohen and Lieutenant and Mrs. Oscar Cohen, prior to Lieutenant Cohen's return to Ottawa.

Mrs. Alex Richmond, Manning Avenue, entertained at dinner in honor of Mr. and Mrs. Samuel Richmond, nee Marilyn Warsh. Motion pictures were shown.

Mrs. A. Salsberg and Mrs. S. Willer gave a tea at Chudleigh House for Miss Thelma Salsberg, a bride-elect. About one hundred and seventy-five guests called.

Mr. and Mrs. M. E. Gould gave a dinner in celebration of their daughter Edna's engagement to David Sugar, youngest son of Mr. and Mrs. E. Sugar.

Mrs. M. Fisher and Mrs. J. Swadron entertained at a shower to honor Miss Ethel Lazarus, whose marriage to Harold J. Covent takes place on December 14th.

Mrs. B. Metter and Miss Ida Metter, Robert Street, entertained Mrs. Bernard Siegel, formerly Miss Sybil Worth, at Arcadian Court.

Mesdames B. Lipman, R. Lipman, S. Naiman and N. Shafman, were hostesses at a shower at Chudleigh House, to honor Miss Anne Berman, a bride-elect of December 14th.

Mrs. Nathan Hochman, 227 Northcliffe Boulevard, entertained at a presentation bridge in honor of Mrs. Morry Weinstock, who was Miss Rose Clarefield.

Mrs. R. Freedman, Vaughan Road, gave a tea in honor of Miss Mary Cowitz, a bride-elect of this month.

Mrs. Lawrence Lifgott, Kingston Road, entertained in honor of Miss Ethel Lazarus, a bride-elect of December 14th. Those present were: Mesdames J. Lazarus, M. Covent, F. Covent, B. Webber, J. Merwick, L. Dellman, M. Berwin, R. Krug, Y. Hamburg, H. Joseph, R. Saips, R. Williams and Miss Fanny Zifkin.

Honoring her daughter, Miss Gloria Zener, a bride-elect of January 10th, Mrs. J. Zener, Major Street, entertained at a presentation luncheon, Mesdames S. Nisenbaum, A. Nisenbaum, F. Singer, B. Eisen, S. Zener, J. Weisbrod, J. Freeman, I. Kalifer, J. Kaplan, C. Turner, L. Gold, N. Zener, Harry Zener, M. Jener, M. Seigel, A. Eisen, H. Eisen, J. Lipton, A. Marlow, S. Chertiak, L. Pancer, L. Rich, D. Fine, B. Levine, J. Benjamin, M. Carr, H. Carr, S. Carr, and L. Steinberg, and Miss Ethel Levine, Mrs. Jack Foster, of Guelph, was an out-of-town guest.

Mrs. Z. Zeldin, 490 Euclid Avenue, gave a tea for her daughter, Ida, whose marriage to Louis Soloway takes place on December 19th. The bride-to-be wore a pale blue sheer dress, and string of pearls, the gift of her future mother-in-law, and an orchid in her hair. The hostess received in black chiffon, and a corsage of roses, assisted by Mrs. A. Soloway, mother of the groom-elect, in black crepe and corsage of red roses. The tea table, covered with a point de Venise cloth, held pink candles and was centred with a bowl of roses and bouvardia. It was presided over by Mesdames M. Zeldin, M. Shekter, I. Bosain, M. Soloway, S. Klebanoff, L. J. Soloway, S. Cizen, and M. Lepofsky, assisted by Misses Zelma Steinberg, Myrtle Cohen, Gerry Shuker, Ruth Shekter, Anne Dovercen, Hilda Bauer, Marry Berrer, Eva Berrer, Eve Klebanoff, and Mesdames N. Ager, H. Barron, N. Charron, and Harry Frankel. About two hundred and fifty guests called, among them Mrs. S. Rose and Mrs. C. Haese, of Niagara Falls, N. Y.

Toronto Meetings

● **Hebrew Women's Social Service and Convalescent Home,** Mrs. H. Freedman presiding, held an aluminum shower for Red Cross and British War Victims Fund. Guest speaker was Mrs. David Siegel. Bridge, Tuesday, December 9th, at 265 College Street, Mrs. B. Metter, convenor.

● **Council of Jewish Women** ten December 13th at 44 St. George Street, is for the opening of the Business and Professional Women's Group. Call Mrs. Louis Samuels, Hy. 7764.

● **Y.M.H.A.** Club Originelle and Club Zi jam session is on Saturday, December 6th, at Jewish Centre Auditorium, admission, a bottle of jam from each girl and a package of cigarettes from each boy. Committees: Misses Libby Greenglass, Helen Rimm, Shevy Kogan, Marion Erlick, Betty Adler, Jack Stark, Herschel Rosenthal. Leader of Club Originelle is Miss Mary Lipton; of Club Zi, Irwin Litchman.

News for this column is accepted with the understanding that it is not to appear in daily newspapers before Friday of the week in which it is to appear.

● **Junior Hadassah:** Winners at the tombola-dance were: I. Walton, Page Street, pedigreed puppy; L. Kirsh, comforter; Miss Myrtle Cohen, Avenue Road, $5 War Savings Certificate; Miss Evelyn Sprachman, Boon Avenue, permanent wave; Fred Machtinger, Ontario Place, electric coffee marker; W. Wright, Spadina Avenue, ottoman; L. Rosenberg, Lonsdale Road, hand-wrought iron clock; P. Freeland, Baldwin Street, sport jacket; L. Dworkin, Crawford Street, shirt; Joseph Moses, Dundas Street West, cream and sugar set; Miss Rose Chinsky, Taylor Avenue, pen and pencil set; J. Adler, Guelph, Ont., lamp; S. Goodman, Manning Avenue, cleaning order; J. Winchell, Beverley Street, novelty kit; F. Schwartz, Millbank Avenue, silk slip; J. Litowitz, Robert Street, set; Phillip Hornick, Manning Avenue, theatre pass; Phillip Maker, Spadina Avenue, cushion; H. Hershenhorn, Spadina Avenue, stationery; L. Swartz, Cholmine Road, plaque; Moe Aarons, Montrose Avenue, cosmetics set; Miss Betty Kirshin, Euclid Avenue, hat; Allen Goldie, Markham Street, manicure set; J. Wilson, St. Clair Avenue West, all treatment.

● **Hebrew Free School,** Women's Auxiliary, president, Mrs. L. Shekter, held a bazaar with these workers: Mesdames A. Good, H. Eisen, B. Gallander, S. Balder, A. Rubinoff, J. Rosenfeld Sr., J. Friefeld, I. Eisen, M. Sprachman, O. Rosenfeld, J. Andrews, R. Edinson, E. Dvoretsky, M. Narrol, P. Freedhoff, F. Coles, S. Lepofsky, S. A. Kurtz, C. Pasternack, N. Gertzstein, B. Goldenthal, A. Greenbaum, H. Rumm, P. James, B. Wechsler, J. Paul, S. Weinstein, B. Adelberg, N. Applebaum, H. Eisen, B. Sherman, D. Goldberg, A. Ribstein, H. Kemerer, H. Freedman, R. Bass, C. Mernick, H. Goldman, B. Metter, F. Zalesky, J. Goodman, N. Dyan, B. Freethoff, J. Bernstein, D. Abramowitz, A. Fine, S. Wolfish, A. Petroff, Charles Foster, L. Shekter, M. Gelber, P. James, O. Rosenfeld, D. Olanow, S. Lipson, L. Levy, M. Levy, J. Bochnek, J. Jolofsky, S. Shapiro, C. Solway, D. Goldberg, R. Hazel, H. Simon, J. Shapiro, L. James, M. J. Weiss, S. Rappaport, G. Heller, F. Steiner, L. Palter. Names omitted were sent to the Review without first names of young women.

● **Mount Sinai Hospital:** Sheets met at 320 Palmerston Boulevard, Mrs. B. Rosenberg presiding. Mrs. H. Berger reported on knitting. Comfort boxes are sent overseas monthly, and $100 was pledged to Red Cross in aid of Russia. Mrs. N. Gollom urged members to work for the Valentine dance, February 10th, in Eaton Auditorium. Mrs. S. Hasset and Mrs. I. Salsberg are convenors of Chanukah gifts for the Hospital Nursery. Refreshment hostesses were: Mesdames B. Fields, L. Fish, M. Frankel, R. Gall, M. Freedman, B. Freedman, N. Gollom, B. Haber. Council met at the home of Mrs. Samuel Shaul, Bathurst Street. Mrs. E. F. Singer, convenor of the second annual tea, December 14th, at the home of Mrs. Oscar Pattenick, 25 Austin Terrace, from 2 to 5 p.m., presided. Co-convenor is Mrs. I. L. Hamill. Public invited. Those present: Mesdames E. F. Singer, Reuben Brown, D. Dworkin, I. L. Hamill, L. Tanz, S. Strauss, Charles Kay, M. M. Mink, Jack Kay, B. Hoffman, D. Katzman, A. Payne, B. B. Conway, B. Rosenberg, L. Gollom, B. Cowan, C. B. Solutsh, A. G. Volpe, S. Shaul, Dr. Minnie Cohen; Misses Pearl Wiener, Ruth Rakoff, Rebecca Ourin, Belle Krestell, Anne Shaw, Certa Green, Fanny Hether, Sadie Secrub, Gertrude Kalb, Ruth Mason, Nettie Mamin.

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NOTICE

In order to insure delivery during the mid-year season when the mails are over-loaded, this paper will go to press a day early for several weeks. Therefore, material for publication in the Review must be in the Montreal and Toronto offices not later than MONDAY, at 5 p.m. for publication in the issues of December 12th, 19th, 26th and January 2nd.

MARRIAGES

Isen-Goldberg

Mrs. H. Goldberg, Clinton Street, announces the marriage of her youngest daughter, Sadie, to Harry, son of Mrs. Izen and the late M. Izen, which took place on November 30th at the home of the bride's uncle and aunt, Mr. and Mrs. H. Track, Palmerston Boulevard, Rabbi Samuel Sachs officiating. The bride wore a beige silhouette dress with sequins, and matching hat. A reception followed for about seventy-five guests. The couple left on a trip to Montreal.

Spencer-Rotstein

The marriage of May, daughter of Mr. and Mrs. Abraham Rotstein, Palmerston Boulevard, to Dr. Samuel Spencer, son of Mr. and Mrs. Jacob Spencer, Dundas Street West, took place on November 4th, at Primrose Club. Rabbi Samuel Sachs officiated.

Wolfe-Applebaum

The marriage of Honey, daughter of Mr. and Mrs. Samuel Applebaum, Glenholme Avenue, to Leonard Wolfe, R.C.A.F., son of Mr. and Mrs. Maurice Wolfe, Kingswood Road, took place on November 30th, at McCaul Street Synagogue. Rev. A. I. Manovitz, of Chicago, grandfather of the groom, officiated, assisted by Rabbi Samuel Sachs and Rev. B. Wladowsky. Sol. Weinberg sang "Because," with the choir. The bride was given in marriage by her father. She wore a gown of white Chantilly lace over white satin which ended in a long train. Her finger-tip veil of tulle illusion fell from a skull cap of Chantilly lace trimmed with white feathers, and she carried a bouquet of pink roses, blue mums, and streamers. Miss Eleanor Wolfe, sister of the groom, was maid of honor wearing a gown with pink and blue net skirt and lame top. The bridesmaids were Misses Mimi Coleman, Mildred Zaid, and Joyce Isaacs, in pink net and Misses Sylvia Wilks, Peggy Herman, and Madeline Goldhar, of Detroit, in blue net. All carried old fashioned nosegays and had headdresses of tulle held in place by clusters of rosebuds. Cyril Robins, of St. Louis, Mo., was flower girl in blue sheer trimmed with pink velvet bows and old fashioned nosegay of roses. Jack Waite, brother of the groom, acted as best man, and ushers were: Samuel Goldhar, Frank Goldhar, Jack Gertzbein, Bernard Savlov, Harry Savlov, Norman Ross, R.C.A.F., Sydney Sugarman, and Arthur Pullen. A dinner followed for two hundred and fifty guests. The bride's mother received at home, wearing silver lame and a corsage of orchids; with the groom's mother in air-force blue trimmed with silver beads, and a corsage of orchids. The couple left on a wedding trip to Montreal and the Laurentians and will live in Trenton, Ontario. For going away the bride wore a turquoise blue wool dress, brown squirrel coat, and matching accessories. Out-of-town guests were: Mrs. Harry Freeman of Los Angeles; Mrs. Ben. Robins and daughter, Cyril, of St. Louis, Missouri; R. and Mrs. Jack Goldhar and daughter, Madeline, of Detroit; Rev. and Mrs. A. I. Manovitz, and Mrs. Zuck Kogan, of Chicago; Mr. and Mrs. Paul Manovitz, of Montreal; and Mrs. B. L. Peterzell, of Philadelphia.

Goodman-Finkell

The marriage of Helen, daughter of Mr. and Mrs. D. Finkell, of Sutton West, Ontario, to Isha Goodman, of Newmarket, son of Mr. and Mrs. S. Goodman, Robert Street, took place November 9th at Chudleigh House, Rabbi Samuel Sachs officiating. William Sprachman played the wedding music. Given in marriage by her parents, the bride wore an afternoon frock of beige, with brown accessories and a corsage of orchids. The couple left later on a trip to Montreal and Ottawa, and will live in Newmarket. For going away the bride wore a brown wool dress and matching accessories. Out-of-town guests were: Mr. and Mrs. Joseph Zuker and Mr. and Mrs. J. Emaig, of New York; Mr. and Mrs. B. Sprachman, of Passaic, N.J.; and Mr. and Mrs. Charles Shapiro and Mr. and Mrs. H. Gunther, of Hamilton.

BIRTHS

Born, to Mr. and Mrs. William Hagan (nee Rita Greenberg) 493 Castlefield Avenue, on November 17th at Toronto General Hospital, a daughter, Joan.

Born, to Mr. and Mrs. Samuel Marcus, 118 Bloor Street West, on November 29th, at Mount Sinai Hospital, a daughter, Bernice.

Born, to Mr. and Mrs. M. Dworkin (nee Belle Finkelstein) on on November 30th, at Toronto General Hospital, a son.

Born, to Mr. and Mrs. Harry Goodman (nee Frieda Freedman) Euclid Avenue, on November 29th, at Mount Sinai Hospital, a daughter.

BAR - MITZVAHS

Rabbi and Mrs. S. Langner, 61 Brunswick Avenue, announce the bar-mitzvah of their son, Israel Shalom, to take place Saturday, December 13th, at 10 a.m., at Kiever Synagogue, Denison Street at Bellevue Avenue. Mlavah Malka (traditional supper) at 9 p.m. at the hall of the synagogue, 25 Bellevue Avenue.

Card Of Thanks

Mrs. Aaron Goodman and family wish to thank their many friends for their thoughtful interest and sympathy during their great loss of a dear husband and father.

Max Goldblatt, whose horses won more than $2,000,000 in purses and who was a nationally known turf figure, died in Cincinnati, Ohio, recently.

APPROACHING MARRIAGES

Mr. and Mrs. B. Hoffman, 545 Euclid Avenue, announce the approaching marriage of their daughter, Sophie, to Daniel David, son of Mr. and Mrs. L. Dunkelman, Grace Street, to take place on December 13th.

Mr. and Mrs. J. Lazarus, Roxton Road, announce the approaching marriage of their daughter, Ethel, to Harold Joseph, son of Mr. and Mrs. N. Covent, Queen Street East, to take place December 14th at Shaw Street Synagogue, Rabbi J. Lew officiating.

The approaching marriage of Helen, daughter of Mrs. S. Zimmerman and the late Samuel Charles Zimmerman, Phoebe Street, to Percy, son of Mr. and Mrs. Samuel Cronish, Grange Avenue, is announced, to take place on December 28th.

Mr. and Mrs. M. Erenberg, 611 Manning Avenue, announce the approaching marriage of their daughter, Eva, to Al., son of Mr. and Mrs. D. Kopenas, 110 Hilton Avenue, to take place on December 21st.

The second issue of "Technion," published by the American Society for the Advancement of the Hebrew Institute of Technology in Haifa, Palestine, features an article by Philip Sporn, vice-president in charge of engineering for the American Gas and Electric Service Corp. of New York. Mr. Sporn, chairman of the board of the publication sponsors, is one of the outstanding Jewish technical men in America. The society is an organization of Jewish technical men devoted to the advancement of technology and vocational training in Palestine.

Torontonian Dies at 74, Leaves Father in Winnipeg 104

Aaron Goodman died on November 21st, at Toronto General Hospital, in his seventy-fourth year. He is survived by his father, Wolfe Goodman, of Winnipeg; wife, Faiga Korbin; four sons, Dr. Robert Goodman, North Dakota; Michael, San Francisco; Samuel, Winnipeg; William, Toronto; and two daughters, Miss Ethel Gould and Mrs. Harry Rashgall, of Toronto. Interment was at Remanika Cemetery.

DEATHS

Jack Elfein, jeweller, optician, and watchmaker, of 739 Queen Street East, died on November 26th, at the age of sixty-six. Burial was held at Adath Israel Cemetery, Roselawn Avenue. Born in Rhonick Sarat, Rumania, he came to Toronto forty-one years ago, and was a member of Baal Brith, Bnai Zion, Jewish Old Folks' Home, Folks' Farwin, Independent Order of Foresters, Toronto Jeweller's Association, Red Cross, and United Jewish Welfare Fund. He attended the Rumanian Synagogue, Adath Israel, and three years ago, while visiting Palestine, became a member of the Friends of the Hebrew University there. Surviving are his widow, formerly Pauline Heber; and two daughters, Mrs. Charles Rotenberg and Mrs. Louis Isaacs.

ENGAGEMENTS

The engagement of Jeannette, eldest daughter of Mrs. Rose Scholnick and the late Louis Scholnick, of Montreal, to Dr. Avrahm B. Rotenberg, son of Mr. and Mrs. Louis Rotenberg, Dunwold, Roslin Avenue, is announced, the marriage to take place in Montreal, on December 21st.

Mr. and Mrs. Harry Cohen, Oxford Street, announce the engagement of their daughter, Estelle, to Louis Kuchar, R.C.A.F., son of Mr. and Mrs. Samuel Kuchar, Yonge Street.

Mr. and Mrs. B. Granatstein, Augusta Avenue, announce the engagement of their daughter, Norma, to Charles D. Rundest, son of Mr. and Mrs. L. Hunkert, Brunswick Avenue, the marriage to take place on January 25th.

There are 1,575 Palestine Jews serving in the Royal Air Force, Under-Secretary for Colonies George Hall told the House of Commons in reply to a question regarding alleged limitations imposed on the number of Palestine Jews accepted for British military service. Mr. Hall stressed that there are no quotas for Jewish volunteers in Palestine and added that the Palestine government will accept all physically able Jews who meet the regular military requirements. He disclosed that the Palestine Jewish forces now reach 9,000, which includes 1,325 missing or prisoners.

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The Reconstructionist Viewpoint

HOW BELIEVE IN GOD TODAY?

By Dr. Joshua Loth Liebman, Contributing Editor, The Reconstructionist

Many people are saying now that they can no longer have faith in religion or in God in this kind of a world. Judaism challenges this mood born out of despair and maintains that there is a Power greater than ourselves making for righteousness, for life and for social salvation. We should not blind our eyes, of course, to the evils which exist in the world, nor should we be arrogant enough to believe that human beings can ever completely comprehend the cosmic darkness or penetrate the hidden recesses of divinity. Our powers of understanding are admittedly weak and limited. We do not comprehend the nature of the insignificant gnat nor the essence of the tiniest blade of grass; how then can we hope to comprehend the full nature of God?

Why, however, are we not consistent? Why do we not deny the existence or the value of every aspect of the world which we do not understand fully nor contact directly? Why are we so inconsistent as to utilize electricity before understanding it, to breathe the air before analyzing it, to accept birth and the coming of new life before solving its riddle. Electricity, atmosphere, life, these are three vivid symbols of the circumambient mystery of the universe, yet we neither dismiss them as illusion nor deny their value, merely because their origin is shrouded in mist and their ultimate meaning is concealed behind many veils. Why then should we deny the reality of God and scoff at His value when we do see Him reflected, darkly though it be, in many a frosted mirror, reflected in the intangible ideals of men, in their moral discontent, in their artistic harmonies, in their truth-seeking Odysseys as well as in the flash of lightning and the dew of heaven!

It is not primarily, however, God's power but His goodness which our contemporary mood calls before the bar of judgment. We must admit, after all, that there is some Power greater than ourselves beyond us. We realize that we did not create the universe nor call the stars and the planets into being. But there are many today who have become bitter cynics because they maintain that God is responsible for the present evils of this world and therefore this question arises, "How can we worship such a cosmic dictator?"

We deny that God is responsible for the social tragedies of our century. We deny this because we believe it is neither fair nor just to make God the scapegoat for our own man-created suffering and evil. Certainly, if there is one experience which we Jews know more intimately than any other people, it is the experience of being a scapegoat. What is a scapegoat? An innocent object of the wrath of a people who are not mature enough to assume the responsibility for their own deeds and misdeeds. What is happening today, however, is that so many men everywhere are performing the same psychological trick and using the same shabby device in relation to God. God is being made the cosmic scapegoat for man's failures.

For if mankind had achieved peace and justice and equity, and all human beings were living together as brothers, if human life were itself filled with the divine quality, and if, suddenly, earthquakes would erupt upon our planet and great hurricanes and storms were to uproot city after city, and if every year some new disease were do descend from the clouds upon the human race, we could then understand cosmic atheism. The fault and the tragedy would obviously be non-human in its origin. But the situation is just the reverse today. The planets are moving in their orbits in silent order. No catastrophic meteors are winging their way through the clouds to rip open the earth and to make empty craters yawn where the cities of men once sent their spires into the sky. It is man and man alone that is transforming the garden of the earth into a wasteland. What logic is there then in saying: "I cannot believe in God today"? Let us say, rather, "It is difficult to believe in man today."

Some might object, however, that we are begging the question. For after all if it is true that man is responsible for the devastation and the doom of much of our human earth, nevertheless, since God created man, it is His responsibility and He must assume the blame for the tragedy. Now I believe that this is not an inevitable conclusion of religion. There are basic differences in the religions of mankind on this question of the relation between God and man. When today people are blaming God for what is taking place in human society, for all the wars and brutality and frustration to be found on this planet, they are really placing themselves among the religious fatalists.

An extreme school of Mohammedan theologians in the Middle Ages, called the Mutazilites, did, for example, maintain that every event in the world, every leaf that falls, every pain that is felt occurs directly by the will of God. Judaism, however, never followed such a fatalistic creed. We have never believed that there is only one cause in the world, one power, one responsibility. We Jews have had a different interpretation of life and the Universe.

There are only three choices in this matter. One, God created the world and left it to its own devices. Two, God created the world and is responsible directly for every event, no matter how insignificant, which takes place in the world. Three, God created the world and made man His partner, assigning to him definite areas of ultimate responsibility, decision, and action. And I have never heard of a partnership where one partner has a hundred percent responsibility and the other has zero responsibility.

Judaism has always insisted that we are not marionettes of God, that He, from one angle of vision, is limited by man's will. For God cannot compel us to do good or evil. He has only given us the capacity to choose. In that vivid dramatic episode in the Bible where God called to Abraham to bring his son to the top of Mt. Moriah, the parable begins with these words: "Then did God test Abraham". Throughout that whole profound myth Abraham is portrayed as the prototype of humanity, a very important actor in the cosmic drama, the personality whom God may test but whom God cannot compel.

We Jews should recall then that at the very heart of our religion is this conviction that man should be mature enough to assume responsibility for the way that his world turns out. When we turn upon God and blame Him for the social and economic calamities of our times, we really talk as though men were the slave of a Divine Dictator. Now, most of the time we do not act as though we had no freedom of will. We do not actually think of ourselves as impotent clay in the hands of a master potter. Our whole political democracy, in fact, is based upon the theory that men are both free enough and intelligent enough to make responsible choices. Indeed, we do take the responsibility for every good thing that we do. We pride ourselves upon every achievement of ours. We rejoice in every song that we sing, every painting that we paint, every business that we develop, every friendship that we nurture. We do not say in these moments that God is responsible; we take the credit for the good things we achieve.

Why then suddenly, when we are confronted with the evil consequences of human action, do we act like children and say, "It is God's fault"? Why should we flee from the burden of our own guilt and attribute human tragedy to divine intervention? We Jews in harmony with our whole tradition must refuse to succumb to the temptation to think of God as a super-Fuehrer. We must be men enough to declare that we are not pawns, but collaborators in the world-process. This is our dignity, this is our burden, this is our challenge.

This earth of ours is a glowing setting for a great universal drama. Here is this planet with its rivers, its streams, its stars, its sun, its life-giving forces. It is for us men to take these glowing gems, to use them to treasure them, but not to pulverize them and to transform them into explosive agents of death. Let us see ourselves now as responsible creators of the world in which we live. Instead of accusing God of crimes which we commit, instead of blaming God for failings of which we are guilty, let us learn to acquit ourselves like men and to make humanity fit inhabitants for this earth. Let us struggle to achieve that kind of society in which men will no longer have to ask the bitter question, "My God, my God, why hast Thou forsaken me?", and let us work for the coming of that day when God will not have to ask the human race the bitterer question, "Man, man, why hast thou forsaken Me?"

Why Children Leave Home

By Helen Falen, Of The Toronto Jewish Child Welfare Association

(Real names are not used here)

(The Toronto Jewish Child Welfare Association needs more homes for its children. The story below is one of our many cases. If you can open your home to such a child please call us at WA. 1877.)

After her husband's death Mrs. C. kept pacing the floor, holding her baby tightly in her arms. Her thoughts kept time with her steps. "What shall I do now? How can I manage to live without him? Why did he have to die? I am so alone and so afraid!" She continued in this way for days.

One morning Mrs. C. felt that she must pull herself together. Dully she realized that she must not allow herself to succumb to her sorrow. She must think of making a new beginning. She and her child had to live! Having no one to whom she could turn, she went to the Jewish Child Welfare Association. At the front desk she asked to see some one about a plan for the care of her six weeks' old baby.

The worker's impression of Mrs. C. was of a small, rather untidy person who looked confused and unhappy. Small talk put her at ease and soon she was able to join in discussion of her future plans. The most feasible plan seemed to be to place the baby in a foster home.

But did Mrs. C. really understand what that meant? Gently the worker helped her to face the real meaning of this separation. Physical separation was only a part of placement. There would be many painful feelings to overcome in giving up her child to some one else. Would she be able to bear this? Yes, home for her child until she could make a home for him she was ready to accept a foster herself.

"Any loot, darling?"
"Yes, thank goodness—lots of Sweet Caps."

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• TORONTO MEETINGS •

• Y.M.H.A. St. George Street Branch Intermediate House Council Frolic Night is Saturday, November 29, with Miss Ruth Tepperman as master of ceremonies. Sidney Sky, president, will speak. Program: songs, Misses Emily Bregman and Edith Lewis; play by the Young Players' Guild, leadership of Miss Sylvia Paige. Club Amicae, leadership of Miss Muriel Lowe, is in charge of refreshments; Club Rainbow, leader, Miss Thelma Eisenberg, checking; and the Rangers will be ushers for the affair. Program committee: Irving Singer, Miss Sylvia Belz, Joseph Rosenthal, leader in the arts and crafts department for the past two years, who will be in the Art Workshop on Friday afternoons, has been awarded first prize in a war poster competition sponsored by the Art Gallery, which had over 200 entries. Mrs. Dorise Nielson, woman member of parliament from North Battleford, Saskatchewan, visited the Art Workshop and stressed the need for such centres as the Y. throughout the Dominion.

• Shaarei Shomayim Congregation, 340 St. Clair Avenue West, Oneg Shabbath services, December 5th, at 8.30 p.m., sermon by Rabbi David Monson, "When Jacob Meets Esau." Cantor A. Steinberg and choir. Tea hostesses: Mesdames M. Emsig, S. Miller, S. Rohar.

• Rumanian Hebrew Benevolent Society held a box social at home of Mr. and Mrs. J. Orenstein, 382 Queen Street East.

• Alpha Epsilon Phi: Alpha Alpha Chapter Monte Carlo, December 6th, at 8 p.m., at 265 College Street, will give proceeds for Red Cross. Convenors: Misses Shyrle Kates, Mae Schwartz, Joy Helper, Dolly Cohn.

• World Jewish Congress Pan-American Conference at Baltimore, Md., had present from here: Samuel J. Zacks, Ben. Sadowski, A. B. Bennett, S. M. Shapiro, I. J. Weinrot, Rabbi Maurice N. Eisendrath.

News for this column is accepted with the understanding that it is not to appear in daily newspapers before Friday of the same week. Items that do appear in daily papers before the Review goes to press will be omitted.

• Hebrew Western Smithchem: Junior League bazaar and food sale at Goel Tzedec Synagogue had as committee: Mesdames J. Godfrey, I. Gutter, A. Jessel, J. Doran, P. Lewis, N. Leonard, S. Sherman.

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In order to insure delivery during the mid-year season when the mails are over-loaded, this paper will go to press a day early for several weeks. Therefore, material for publication in the Review must be in the Montreal and Toronto offices not later than Monday at 5 p.m. for publication in the issues of December 12th, 19th, 26th and January 2nd.

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F. F. Cohen, *Editor*. Rabbi H. J. Stern, *Contributing Editor*.
George W. Cohen, *Manager*.

I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

DECEMBER 5th, 1941 VOL. XXIV, No. 9

Commentaries

By Dr. Harry J. Stern, Rabbi

Jewish Army Rejected?

Tragic indeed is the announcement that Britain cannot keep the promise to create a Jewish army in the Near East. Palestine Jewry ever since the outbreak of war has been begging for an army of its own to fight as such by the side of the Allied Armies, against the Nazi hordes. Official Britain says there isn't sufficient military equipment available to make a Jewish army possible. The Jewish Agency replies that this is but another excuse on the part of those who still believe in an appeasement policy. This time it is to appease the Arabs! Surely, the valiant British Prime Minister is most sympathetic to the cause of the Jewish people, as well as of all people struggling in the cause of human freedom. This latest decision with reference to a Jewish army we feel sure is not in harmony with Mr. Churchill's views. Many Jews, wherever they are now free to speak, sorrow at this announcement that a Jewish army cannot now be organized under British direction because of the lack of equipment.

A novel suggestion in this regard, however, is made in a recent editorial of "P.M." published in New York. It is that the "lend-lease system of the United States" be evoked to furnish the equipment for the Jewish Army. A splendid idea, indeed, and American Jewry should follow it up wholeheartedly. Fifty thousand Jews, trained in the art of soldiery, stand ready in Palestine. They wish for the chance to do battle against Hitler, and in all fairness can not be denied this honour which history has provided for them. The right of self-defense is also part of human freedom. Surely, Palestinian Jewry asks that this right, this sacred right, be not snatched from it at this critical juncture of world events.

If we read the diabolic machinations of Hitler aright his is a great lust to plant the Swastika over the Tower of David in Jerusalem, even as he had it flown from the Acropolis in Athens. He is battling in the Near East for all this and more. The Jews of Palestine in their National Jewish Home are most cognizant of all this and more. They, therefore, all the more wish to give of themselves and their substance that such a catastrophe may not befall them. That this must not happen must be the resolution not only of world Jewry and the British Empire, but wherever men still live in freedom.

We express the hope that the recent announcement of the postponement, or shall we say, rejection of a Jewish army will be nullified. This matter of crucial importance in the cause of Palestine self-defence, merits worthier consideration at the hands of the free governments of the world.

In Memoriam—The Rt. Hon. Ernest Lapointe

It is difficult to realize that the Rt. Hon. Ernest Lapointe no longer walks this earth. It seems as though it were but yesterday when this distinguished French-Canadian Catholic and I, a humble teacher in Israel, were brought into each other's company at a dramatic McGill University convocation which so beautifully symbolized the ever-growing fraternity between Canadians of various racial and religious groupings.

Mr. Lapointe was indeed a crusader in the cause of Canadian unity. In this regard he labored unceasingly and gave of himself and his talents. A man he was of lofty stature and democratic and liberty-loving people mourn his departure.

A Call From Behind Barbed Wires

There are hundreds of Jewish refugee youths in internment camps here in Canada. Have you given thought about their plight as innocent victims of a cruel hour in history? What have you as a fellow brother Jew rendered to ease their lot? Perhaps you can tap the resources of your compassion and open the doors of your heart and then of your home to give sanctuary to one of these boys. Here is one in a letter speaking through the writer to you:

"Dear Rabbi Dr. Stern,

"Deeply impressed by the words you were kind enough to address to the members of this camp, I feel the desire of thanking you for your encouraging and inspiring thoughts. I must admit that seldom a lecturer conveyed more hope and confidence to his audience than you did, particularly to us being kept behind barbed wires.

"Because of your generous words I take the liberty of asking you to assist me with my personal problems. I am nineteen years of age and would ever so much like to study at a Canadian university or college. Unfortunately, I am without any financial means and my relatives, being refugees themselves, in the States, are not in a position to give me any help, either. My father died ten years ago, my mother is still in Germany, working at the Jewish relief organization.

"May I therefore ask you, dear Rabbi Dr. Stern, to help me in getting a sponsor, so that I may continue my studies in freedom. I guess there might be a member of your congregation who would be interested in my case.

"I need not point out that I should be deeply thankful for your endeavours on my behalf. Thanking you in anticipation and expecting your favourable reply."

every friday

"Sometimes when people censure me,
I tell them without murmur
That for what it cost me to be free,
I might have had an slavber."

Last week this column began a summary of an instructive paper on "Conflicting Issues In Jewish Education", by Dr. Samuel Dinin, of the Teachers' Institute in New York, which appeared in the Jewish Social Service Quarterly. Last week's material made the points that whatever the various interpretations of Judaism may be, the continuous education of youth and adults must form an integral part of the Jewish educational process; that even though the upbuilding of Palestine may be a common project, Jewish life in America must be rooted in America and the character of the Jewish school must be such as not to inculcate in children a sense of the abnormality of their existence, since this method causes serious psychic disturbances. The summary continues:

The language issue agitates the Jewish school. Yiddish or Hebrew?

A knowledge of Yiddish should be included in the education of every intelligent Jew. Whether it should be the basis of all Jewish education is a different problem. In America the masses are fast forgetting Yiddish and the next generation will know neither how to read nor how to speak it.

Hebrew is the historic language, it has been revived as the spoken language of Palestine, it is the language of the synagogue, of the Bible, and of the great Jewish literary masterpieces, it is the soul of Jewish culture and of Jewish education. A more favorable environment should be created for it here, for, as it is, children go to Jewish schools at a later age, stay a shorter time, take fewer hours a week when they do come. Also, even in the best schools where children come for from seven to ten hours a week, about seventy percent drop out during the first two or three years, and graduates of colleges of Jewish studies show that precious few continue their interest in Hebrew.

The two questions upon which religionists differ are: how to conceive religion, and how to teach it. To the Orthodox Judaism is a revealed religion and children are left to imbibe religious concepts indirectly through the study of the Bible, through prayers, and observances and practices which God commands as a supernatural force, creator of the world, king of the universe, who is spoken of in personalized terms. In the traditional Reform school religion was taught as catechism.

In the religio-national schools the study of religion is neutralized. Parents usually demand that the child be taught beliefs and practices which neither they nor the teachers believe or practice. The result is very little enthusiasm for the Jewish religion on the part of the children, and much confusion. The Reconstructionists hold that religion is to be conceived as worthwhileness in life and its function as striving for the maximum of self-realization in the individual.

From the pedagogic standpoint alone it is unsound and even dangerous to teach pupils the traditional Jewish attitude in the hope that when they grow up they will make their own religious adjustments and believe something else. If they feel that they have been deceived about some things, they will throw over everything they have learned. Religion is the heart of Jewish civilization and must permeate the school, taught as living doctrine, beginning with the holidays for smaller children who are too young for abstract concepts involved in catechisms and creeds. The Torah should be taught in a way to make for the maximum civilization of the individual in the here and now.

Because affiliation with a church is the norm for most Christian Americans, affiliation with a synagogue tends to become the norm for most American Jews desiring affiliation with their group. The church school supplements the public school and Judaism follows the trend. However, as long as there will be Jews who cannot affiliate for ideological or financial reasons, there will be need for communal schools. In many communities the Talmud Torah has become what it was in Eastern Europe, the school for the poor.

Through the congregational school, the family tending to belong to the congregation, the child stays in school longer, is socialized into the life of a specific congregation, and graduates to the society of the congregation. But many congregational schools have disadvantages, and even dangers. The wealthier schools tend to be class schools, and to be parochial, training for congregational rather than communal life as a whole, competing for patronage, and with too few children in the higher classes.

No small school can train teachers, provide for secondary and advanced education, conduct experimentation, publish text books, or furnish proper supervision. But the community can and there is no reason why congregational schools cannot federate and work in an organized fashion on a community scale. Instead of a number of schools, each inadequate, there should be one large and properly conducted school.

Because Jews feel that their primary allegiance is to American life, most send their children to public schools and supplement their general education with additional instruction in Jewish schools after public school hours. This in no way reflects on the Americanism of those who set up separate Jewish schools. But parochial schools, like all private schools, make a distinction between different types of children, preventing contact between Jewish and non-Jewish children, and are often condemned as unsocial.

On one hand the Jews want the contact of many diverse groups that the public school gives. On the other hand they do not want the Jewish individual as a Jew destroyed in the process. There are those who feel that a new type of school must be created to achieve an integration between Jewish life and civilization and American life and civilization. Supplementary Jewish schools have not produced an American Jewry which is alive, intelligent, creatively American, and creatively Jewish. But whatever Jewish educational program will succeed will have to be carried out for the most part by a school which supplements the work of the public school without supplanting it.

Jewish education of the present is over-intellectualized, bookish and linguistic, and it is easy to see why. First, there are the sacred books, taught in English or in Hebrew, in the hope that mere knowledge will make for ethical behavior. Then there is a language to master, and that is a long and arduous discipline. Is it not this very approach to learning which makes for early elimination, for the failure of the Jewish schools to transmit the Jewish heritage as they conceive it?

From the point of view of the group, the purpose of Jewish education is to transmit that heritage to the children. From the point of view of the individual, the purpose of education is growth, the maximum realization of all potentialities. There must be a fusion of both approaches for the growth of the child and of the group of which he is a part. f.f.c.

Free Loan Societies Follow The Noblest Traditions Of Jewish Living

By Martin M. Cohn, of Toronto, Executive Director
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Volunteer canvassers who take part in a campaign often report simple little stories of contributions which live like the one red rose forever. Few are more revealing or t. ching than the story which a volunteer brought back to 'e Welfare Fund campaign a few years ago. She brought five, crumpled one dollar bills and in making her report she said: "I looked at the house, and it was so poor and threadbare, I thought I would not even knock on the door to ask for a contribution. As I was making up my mind, the door opened and a little old lady came out. I don't think she was as old as she looked. When I told her that I was canvassing for the Welfare Fund, she took me into her kitchen and took these bills out of an earthenware jar. She wanted me to take them as she had been saving all year to make a contribution. Many years ago, she and her husband arrived in Canada penniless. They were given a "free loan" and her husband bought a horse and wagon and became a peddler. They have had hard times, but this year their son has a job, and they are making ends meet. She cried a little. I felt like crying too — " And so, one more person discovered the role played by free loan societies.

Free loan societies do not charge interest. All that they require are good character reference, evidence of real need, and usually, two guarantees from responsible people in the community. However, they do not stop with just the granting of a loan. Mr. A. applies to a free loan society for a loan of $100.00. Purpose? He is threatened with foreclosure on his home if he does not meet arrears owing on the mortgage payment. Further investigation shows that Mr. A. has just returned to work after being unemployed for several months. He has never explained his circumstances to the trust company holding the mortgage. The society officials interview the trust company, explain Mr. A's situation, secure a settlement for a smaller payment and more generous terms for future payments.

A large number of persons applying for loans wish to use the money to open small businesses. Jews have traditionally turned to business and trade for a livelihood, especially in countries and communities where discrimination has closed wider opportunities of employment. These loans, if given just as loans, are not fulfilling their true purpose. To be really effective they must be part of a self-support plan for the family. Free loan societies have therefore developed business advice services. Members of their boards and committees are usually business men with years of experience.

When a prospective borrower applies for a loan to set up a shoe repair store, sound advice on such stores is available for him. A free loan committee knows the chances of a tobacco store or a barber shop, or if they do not, they get the information from someone who does know. In fact, they offer the wisdom which they have accumulated in their own business careers, to the man who has not been so successful. Trade secrets which are guarded closely from competitors are tendered gladly to the man who needs a helping hand.

Unique to Jewish philanthropy, free loan societies have had a long and honourable history. As early as the 12th century, Moses Maimonides gave us the definition of the highest form of philanthropy — to help each man to help himself. The loan kassas of Europe were the bankers of the poor. It was through the loan kassas of Poland which the Joint Distribution Committee financed, that the majority of the 3,000,000 Jews of that country reached independence in the 20 years following the last war. In Palestine, where Jewish immigrants have turned to the land, loans and credit aid have rebuilt the country.

That there will be a vast job of reconstruction of Jewish life after the war is taken for granted. Many European Jews will be able to continue living in Europe, but many others will be migrating to new lands. They will be arriving, for the most part, penniless and destitute. A large number will seek employment in industry, but those without skill or training will turn to trade. Free loan societies will once again be strained to their utmost capacity. Now is the time for them to take stock of their potential capital, and to prepare full information and statistics on trades and businesses.

There are several free loan societies in Canada — the Hebrew Free Loan Association of Montreal and the Toronto Hebrew Free Loan Association have served thousands of families. They weathered many families through the depression of the thirties, giving them moral courage as well as financial help. Following the noblest traditions of Jewish living, their experience and guidance will be one of the lighthouses for those whose lives have been shipwrecked by the war.